Dunlap

THE ORIGIN

OF

ANCIENT NAMES

OF

COUNTRIES, CITIES, INDIVIDUALS, AND GODS.

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ANCIENT NAMES.

We shall endeavor, in the following article, to show that the proper names of Greece, Italy, Asia Minor, Babylon, Egypt, Phœnicia, and Judæa, more especially the names of places and of the gods, are generally compound words containing within them the names of the sun-gods Ab, Ak, Am, Ar, As, At, El, and On.

In this inquiring age it is time that the composition of names which are associated with the legends or the history of the ancient world should receive proper attention. Before the mission of the Saviour, the more intelligent among the Romans had formed the opinion that the various "great gods" of the nations had much in common, notwithstanding the different attributes ascribed to them and the difference of their names. Hercules, Osiris, Janus, Zeus, Jupiter, and many more, were regarded as the same deity, allowing for the difference of ideas which must be expected to exist among different nations on the same subject.

It has been said that Roman polytheism has but two "great gods," Heaven and Earth, — Cœlum and Terra. In the fourth century, Ausonius treats prominent gods of several nations as the same deity under different names: —

"Ogygia me Bacchum vocat;
Osirin Ægyptus putat;
Mysi Phanacem nominant;
Dionyson Indi existimant;
Romana Sacra Liberum,
Arabica Gens Adoneum."

"Ogygia calls me Bacchus;
Egypt thinks me Osiris;
The Mysians name me Phanax;
The Indi consider me Dionysus;
The Roman Sacra call me Liber;
The Arabian race, Adonis."

The Rhodian oracle declares Atys or Attis to be Adon-is, Bacch-us, and Dionusos:—

"Magnum Atten placate Deum qui castus Adonis
Evius est, Largitor opum, pulcher Dionysus."

Not only is there a coincidence in the general idea which the ancients had of the deities, but often there is a very great verbal resemblance in their names. They are frequently exactly the same word.

The appellations of the gods are generally translated or explained by words of the same sound in the language of the country where the name belongs. For instance, the word Salii, the priests of Hercules, and of Mars in Italy, is usually derived from *salio*, "to leap": we prefer to derive it from Sol or Ausel, the sun, and compare it with the Selli mentioned in Homer, priests of Jup-iter, who were also called Ἑλλοί (Helloi), from El or Asel, the sun; *εἵλη*, *ἕλη* (Hele), alea or halea (*ἅλεα*), and halo (in English), mean the same. We have the Etruscan Usil, and Ausel, names of the sun.

Aphrodite, the Grecian name of Venus, is supposed to be formed from *ἀφρός*, "the foam of the sea." We think it a compound of Abar, the sun, the shining Bar of the Assyrian inscriptions, and Adad (pronounced Atad or Adat), the sun; like Adittha, the name of an ancient city on the Euphrates, and Adit-ya, the Sanskrit name of the spirits of light.

As a younger race, the Greeks would naturally borrow many ideas from the more advanced nations of Asia Minor, Palestine, Phœnicia, Egypt, and Mesopotamia; just as we are indebted to Europe for the large

proportion of the books read by us. Were their deities entirely the creation of the Hellenic mind? Was *Adon*-is, the beloved of Venus, originally a Grecian deity, or is he of Assyrian origin? Movers, in his account of the Phœnicians,* says that the *first* syllable of Sar-*dan*-apalus, the Assyrian king and deity-name, is the word Asar, Azar, or Asur, a name of the Assyrian Mars. The *second* syllable, "dan," is Adān, which is again found in Asar-*adon*, or Esar-*haddon*, a king's name, and is plainly אדן (*Adan*) without the A. It is דן, the Carthaginian Don; and is very common in Assyrian names, like Merodach-Baal-*adan*, Nabu-zar-*adan*, the captain of the guard, mentioned in the Bible.

To these words, instanced by Movers, we may add the names of Bel-*Adon*(im)-sha, ruler at Khorsabad, Neb-uch-*adon*-ossar or Neb-uch-*ad.n*-ezzar, Abi-*dan* or Pha-*ethon*, San-*dan*, the Assyrian Mars, *Tana*-is or Athena (Minerva); Dan, Tina, Jupiter-Tinia, *Dan*-iel, -*Oth.n*-iel, -N-*athan*-iel, -N-*athan*, Jon-*athan*, Adonai, Adoni-bezek, Adoni-ram, Adoni-kam, Adoni-jah, -Dona-paris or -Dni-eper, Αδωνι, Ari-*ad.ne*, and Udine, a place in Italy.

Adon-(is) is the sun. He was said to pass six months with Venus and six months with Proserpine. "Adon-is or Adonai was an Oriental title of the sun." † In the Bible, we have "the children of Eden which were in Thelasar," ‡ and the garden of Adan (Eden) in Genesis. Other forms of Adan (Adonis, the sun-god) are Ham-*adan*, the capital of Media, Tina, the name of Jupiter in Italy, Tina, the name of a place in Arabia, Atten (as Adon-is is called by the Rhodian oracle), and Pos-*idon*, the name of Nep-*tune* (Nep is the Assyrian Nebo, Mercury; -tune is Adan, the Mesopotamian sun-god). In the North of Europe, Adan is Odin, the Scandinavian king and god. We have the Bible-names Adin and Adino, the names of persons, M-*idian*, of a country, Diana, a goddess of Italy, M-*ethone*, an ancient city, called also M-*odon*. We have the river Don, in Russia, the Ther-m-*odon*, which empties into the Black Sea, not very far from Trebizond, and the Udon, which flows

* Page 479.
† R. P. Knight. See Anthon's Class. Dict., Art. Adonis.
‡ 2 Kings xix. 12.

into the Caspian Sea. There is the river Jor-*dan* in Palestine, the Jar-*dan*, a river in Greece, another river of the same name in the island of Crete, and a hero, Jar-*dan*-es. Jar is the fire-god Ar, a part of the word Jer-usalem, the ancient Salem (compare the Bible-name Jehova-Shalom, also Ab-*salom*, and Salomi).

The Greek Hermes or Hermeias (Mercury) is said to be the Median word Sarameyas, "who leads the souls to Hades" (*h* being the softened form of *s*). It is evident that the Greeks took the names Adan (Adonis) and Hermeias (Mercury) wholly from "the East." But an attentive examination of the composition of proper names — Nebuchadonossar, Nebo (Mercury), Achad (the sun), Adan (Adon-is), Ossar (Oseir-is); Nabo*c*olassar, Nabo (Mercury), Ac (the fire-sun), El (the sun), Asar (Mars), the sun-god; Nabo*p*olassar, Nabo (Mercury), Apol (Apollo), Assar (Mars) — suggests the idea that many of the names of the ancient world will be found to be made up of *other names* of one and two syllables. They may finally be reduced to eight *names of sun-gods* of one syllable each, which, variously compounded together, make up the names of gods, kings, rivers, countries, and cities. They are Ab, Ak, Am, Ar, As, At (Ad), El, and On (Ani).

Ab, Ap, or Op is an old name of the sun in Italy. In Egypt it is Api, Hapi, and Ap-is (Phi-os, an Egyptian king). In Babylon and Persia it is Ab or Av. We find Sal-*ap*-ia, a city of *Ap*-ul-ia in Italy (Sol-*Ap*), Zal-*aph*, a Bible-name, Sal-*ap*-eni, a people of Arábia, Ap-ia, Greece, the land of Ap, the sun; *Iap*-ygia, a name of Magna Græcia in Italy, "Auf," an Arab divinity, Joab, a Hebrew captain, and Job; also Jub-al and Jab-al, names of old Hebrew deities or patriarchs. Compare Abi-el, Ab-el (Ap-ollo), and 'Απ-ελλ-ων, "the fighter."

Ani, a name of the sun in Assyria, is in Egypt and Syria On. In Greece it is Jan and Ion. In Italy it is Jan-us (Ean-us), whom Scaliger has shown to be the god of the sun.* In Etruria it is Jonn.

El, or Eli, the sun, is found in Greece, Mesopotamia, Phœnicia, and Judæa. It is the name of the chief deity of the Semitic races. It is Ἥλι-ος the sun; in Homer,

* Niebuhr's Rome, Am. ed., p. 62.

Eeli-os and Aeli-os. In the New Testament it is Eli! Eli! In Job and Isaiah it is El. In Genesis it is El, El-jon, El-Sadai, Elohim, and Hael-ohim (compare Asel, Ausel, or Usil, the sun). Among the Turks it is Al, or Allah. It is also Il, Joel, Jael, Jul-ia, and Iul-ius.

Az, As (or Ah), is another name of the sun. It is found in Assyria and other countries generally. It changes to Os and Oh, Ush and Uz. The Greek form is Ias, and Yης. As-as was an Arabian god, and As-is a sun-deity at Edessa. Is-is was the Egyptian sun-goddess. We have Asa, king of Judah, the Asi, a people of As-ia; Aus and Auza, names of Arab tribes, and Uzza, an Arabian divinity,(Al-uzza?).

Ad, or At, is Atys and Attis, Ad-ad, the sun (Adad), the river Adda, the Bible-name Ada, Aud, or Ad, a deity of Arabia, and Ath-os, the mount of At. Ad is also the name of an Arab tribe, is part of Jeho-iada, a Jewish king, Eli-ada, a Bible-name, and Ioud-aia, or Jud-æa. It is the name of the altar called "Ed" by the children of G-ad (the sun, Achad), Otho-es, king of Egypt, and Otho, the Roman Emperor. Adi, with the termination of the nominative, is Di-os, De-us, and Θε-ος.

Ar, or Ari, meaning fire-sun, is in Greek Ar-es, in Phœnicia and Judæa it is Ar, "the fire" (Iar); it is "Ur," or Aur, "of the Chaldees," the seat of the fire-priests. It is the Latin Ur-o, "to burn," Ar-ia, a country, Ar-eioi, the Medes, who were fire-worshippers. It is the fire-god Ari-el, Αρι-ηλ (Ariel), a name of Jer-usalem, and אל-אור, Al-or-us, the Babylonian God of light. It is derived from אר, ארי, אור, meaning Fire, and is connected with Ara, a fire-altar, Uri-el, a Bible-name, Ari-och, a king, and Ar-ioch, a captain of the king's guard in Babylon.

Ak is Jacch-os, a name of B-*acch*-us, or Ev-*ecch*-ius (another name of Bacchus). We find *Ach*-eans, the people, and *Ach*-aia, the land of Ak; also Ach-es, an Egyptian king, Acca, a port in the Levant, B-*ak*-tr.ia, a country, Bal-*ak*, a prince in the Bible, Pel-*eg*, a patriarch in Genesis, Og, king of Bashan, *Og*-*yg*-es, the sun-god of the flood-legend, Ag-ag, king of the Amalekites, and Yauk, an Arabian deity,* Och-us and Bel-*och*-us, kings

* Universal Hist., Vol. XVIII. p. 384.

of Babylon, *Ak*-mon, a fire-god, Ar-ioch, a king, and Eac-us, an infernal deity.

Am is αμ (in Hebrew jom, meaning "day"), in the Dorian language it is ἆμαρ ('amar), in the Attic Greek it is ἡμ-ερα, "a day"; it is the Phœnician deity M-ar or Om-ar, it is the Hindu god Jama, the Persian Jima. It is found in Ammi and Ami, the names of persons in the Bible, in Bal-*aam*, the priest-king in Genesis ("and *a*Bel-*aam* said unto *a*Bel-*ak*"). Mir-*iam* is Omar, and Am or Iom. The Em-im, a people mentioned in the Bible (plural of Em), is this same word Am. We find also Ima and Jouma, Syrian names of places, and Aoym-is (Aoum), the sun, "the first-born." The feminine of Am is properly Maia, the earth, the daughter of *Atlas*, the sun (Sol-Talaios).

It is compounded with On or Ani, the sun, in the words Am-an-us and Om-an-us, names of "a deity worshipped in Pontus and Cappadocia, whom Bochart identifies with the sun."*

Am makes a part of Amos, Moses, Am-asis, and Ammen-em-es, two kings of Egypt, Am-on, the Amun-Ra of Egypt, the Jupiter Ammon of Lybia; and is found in *Im*-manu-el (*Imm*-annu-el = Ammon-El), Ani-am, Abi-*jam*, B.en-*iam*-in, and *Jam*-in, Hebrew names, in *Yam*-an (or Yemen in Arabia), in Ar-*yam*-an, a Hindu sun-god, H-*am*-adan, the capital of *M*-ed-ia (Am-adi-a), and *Iam*-en-us, a name in Homer; also in the Bible-names *Jam*-l-ech (which is Am-al-ak, Moloch, or Melech), Ador-*am* (Am the sun-god and Adar the fire-god), H-ir-*am*, Jeh-or-*am* (Asur, or Ahura, and Am; compare Haram-eias and Sar-ameyas or Hermes, Mercury, Sarama, the Hindu goddess, and Sur-m-ubel, the serpent deity of the Phœnicians, the beneficent Ophion-Cadmus). We have also *M*.on-*im*-us, the associate deity (paredros) of the Ed-essa sun-god, the god M-al-ch-*am*, or Mil-c*om*, Baal-ch*om* (or Apollo Chom-aeus), Ach-*aem*-en-es, Akambusi-ya (a *C-am*-byses), Bushi-cham, and C-*am*-us, the god.

The sun-name Ad is found in the reduplicated form Ad-ad, or Tat (Tot, Taut). Compounded with El (the sun) we have the Bible-names Eli-dad and El-dad; with

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* Kuhn's Zeitschrift for 1853, p. 183.

Ab we have B-il-dad, with Am, Medad. Adad compounded with Ani (the sun) gives T-it-an, a name of the sun, Teut-ones, the Germans, the Dut-ch (from Teut, the sun, and On, the sun), and T-ith-on-us, the spouse of Aurora: also Dod-ona, famous for its oracle, and Ded-an, a patriarch.* Other forms of Adad (or Ad) are Athoth-is, an Egyptian king, the god Thoth (Taut or Tat), Thoth-m-es, the king, Tiota, the Celtic word meaning "sun," Titho-es, an Egyptian word meaning light, Titha, the Sanskrit word for fire, Adittha, a name of a city, and Titus, a man's name. Prefixing the sun-name As, or Ah, we have H-adad, a Syrian name of the sun; As and Ad united give S-aad, an Arabian deity, El-Sadai, of the Bible, Asad, the Arabian Mercury (the sun-god),† Sadi, the Persian poet, and H-eth, the name of a Hebrew; Aseth and S-ait-es, kings of Egypt; Seth, the son of Adam.

Ad compounded with "Am" gives Ed-om, the name of a country and a people. אשו אבי אדום, Asav (or Esau), father of Edom. Edom is Adam.‡ We have Et-am, a village, Et-am, a rock,§ Joth-am, a Hebrew king, Eth-am, "on the edge of the wilderness," Tham-ud, an Arab tribe, Tham-udeni (Adonis), a people of Arabia, Adama, an Arabian city, Adami, a place mentioned in the Bible. In Egypt At-mu is the sun, and Tamie, the moon. In Greece Ar-*temis* is the moon, the chaste Diana; T.eut-am-us (Ad+Adam) was an Assyrian king at the time of the Trojan war.

Apollo (the sun-god, the "far-darter") tends the cows (the figurative expression for sunbeams‖) of Ad-m-etus. Thamm-uz is the name of Adon-is, the sun. We have Baal-Tam-ar, a name of Baal, Tam-ar, a daughter of David, Obed-Edom (Adam) the Gittite, Dem-od-oc.us, a poet mentioned in Homer, Dem-ar-us (another Noah perhaps), Dem-eter (Adam+Adar), who is "Eve, mother of all living";¶ Tem-eni (Adam and Ani, the sun) and Tem-an are Bible-names. Tem-en-bar is an Assyrian deity, and Bar-tim-eus (Tamie the moon, Ar-itim-is = Diana), who sat at the gates of Jer-icho, is named from the sun-gods Abar and Adam. We have also the

* Genesis, chap. x. † Universal History, Vol. XVIII. pp. 379, 387.
‡ Universal History, Vol. II. p. 453. § Judges xv. 11.
‖ And the waters of heaven. ¶ Genesis iii. 20.

names *Dam*-on and *Tim*-on, Dam-ar-is, a woman,* and Timo-theus.

Whatever was the origin of these eight monosyllabic names of the sun, they are found from Italy to Egypt, Mesopotamia, and Baktria.

It is necessary, before going further, to premise that the ancients interchanged the vowels to a great extent. In modern books, each vowel is preserved in all its purity; it is fixed for ever by the printed character. But at a period when manuscripts were not yet common, there was a laxity in the use of vowels and consonants, sufficient partly to obscure, in many cases, the external signs of the origin of words. The vowels were not always inserted. A consonant was thought, from the nature of the case, to contain a vowel appended to it. T was Ta, B was Ba, K, Ka, as in Sanskrit. The first alphabets were syllables, not letters.

In Hebrew the vowel-points were not used until long after Christ; and the old language was written with the aid of a few vowels, which were not generally expressed. Jehova-Elohim was written ihoa elhim; Jonathan, oiaonthn; Jerusalem, iroslm; David, dvd; Ahitophel, oahitpl. As, therefore, vowels were often left in charge of the memory, it is not strange that, as in the vulgarisms and provincialisms of modern times, they should have run into one another. The broad *a* is *o* and *au;* the short *a* is also a short *i*, and frequently is dropped; as, Pidaura, anciently Epidaur-us, Sarak for Asarac, Mardi for Amardi, a people of Asia, Media for Amadia. Very often *a* is misread *e* in the Bible; for Aleph, the first character of the Hebrew alphabet, is both *a* and *e*. The consonants were continually transmuted into their middle and aspirated forms. P is B and Ph. T becomes D and Th, as in Methone and Modon, two names of the same city. K passes over into G and Ch. I is continually prefixed to words beginning with a vowel, and is often added at the end. S softens to Sh and H.

But, to resume the consideration of the eight names of sun-gods, which, compounded together, make up most of the proper names of antiquity. They are Ab, Ak, Am, Ar, El, As, At, On.

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* Acts xvii. 34.

Ani (the sun) is On, Jan, in Greece, the Etruscan Jonn, Jan-us, an ancient king of Italy, the river Anio, Jaanai, a Bible-name, Jan-us, with two faces, the Roman war-god, his name Ean-us, and Eani, a people. From Ani comes, *with the light of the sun*, *Ani*-mation (*Ani*-matio), *Ani*-ma, "the soul, the life," and *Ani*-mare, the verb "to *ani*-mate." It is the last syllable of Dag-ōn, the sun-god with the extremity of a fish, and Odacon, "the man-fish" of the Babylonian legend. We may compare with the syllables of Dag.ōn the German Tag,* meaning "day," the Etruscan Tag-es, and the Babylonian Oann-es (Ani, the sun-god), who rose from the sea to instruct the people in the arts of life.

Ani is thus mentioned by Rawlinson:—

"In the northwest palace of Nimroud there is an inscription of Sar-dan-apal-us repeated more than a hundred times: 'This is the palace of Sardanapalus, the humble worshipper of Assarac and Beltis, of the shining Bar, of Ani, and of Dagon, who are the principal of the gods.' An obelisk inscription also runs as follows: 'Asarac, the great lord, king of all the great gods; Ani, the king; Nit, the powerful, and Artenk, the supreme god of the provinces, Beltis, the protector, mother of the gods.' . . . Shemir who presides over the heavens and the earth. . . . Bar. . . . Artenk, Lama, Horus. . . . Tal and Set, the attendants of Beltis, mother of the gods." †

Three places named Ani are laid down on the maps; one north of Lake Wan, the other west of it, a little to the northwest of Pallu. ‡ Another at the source of the river Ri-oni, near the Caucasus. It is also the name of the city On, or Heliopolis, the city of the sun, now Baal-bec, and the name of the Egyptian On, whose priest was Pot-iphar, or Potipheres, compounded of the gods Phut and Phre, the sun (Phut and Bar, or Abar, Pars or Perseus, the sun, the Egyptian Phre). We find also a city Auna on the Euphrates, Unna, a river of European Turkey, and Onn-os, a king of Egypt.

Ani has in Sanskrit the form Ina (the sun), in Greece, Egypt, and Palestine it is On, ion, aon, anō, iun, oni, one, Ono, No, and Unni. Elon, the highest god in Phœnicia, is a compound of El, the sun, and On (Ani).

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* Deuk-alion, Ithaca, the isle, Attica, the land, and Tagus, the river, of the sun.

† Journal of the Royal Asiatic Society, Vol. XII. pp. 427, 432.

‡ Spruner's Ancient Atlas.

In San-chon-iathon's account of Phœnician deities, it has the form Elioun or Elion. In the Old Testament we find El Eljon, the god of whom Melchizedek was priest, the "most high" God by whom Abraham swears.* Another form in Hebrew is Ailon, אילון, the name of a person, and Elon, the head of the Elon-ites.

In the inscription on the coffin of Esmun-azar, which was recently discovered at Sidon, the occupant of the sarcophagus says he has "built a temple to *Elon* of the Sidonians in Sidon, in the land on the sea, a temple to Baal and Astarte."† The name Elon is, in Greece, the name of a person.

Ani is Aiōn (Αἰων), the sun, "the first-born," in the Phœnician and Chaldean learning; Homer's αἰών, a word meaning "life," and the Eon of the Gnostic religions.

Compounds of Ani, or Ina, and Adar are In.dr.a, god of the sky in India, the An.dr.a of the Persians, En-dor, the abode of the witch, and (with Ap, the sun, prefixed) Pan-dar-us and P-in.dar, the poet.

Adar is Adar-melech, the fire-god, Oder, a river in Prussia, Odra, a river in European Turkey, Dor, in the name of the Dor-ians, named after their god, as the Israelites from Asar-el (Israel), Dar-ius, the sun-name of the Persian king. We also find H-*athor*, the Egyptian goddess, and Athyr, a month; Adr-iel, Jetur (Adar), and Jattir, a place, Bible-names. Adriel is Adar-El, the fiery El, or Ari-el, of Judæa (the land of Ad, or "Adi-el," a Bible-name). Compare Del-os, the island, and Sol-Talaios, a deity worshipped in Crete. Adel, or Tal, is the Assyrian name of the sun-god, the Delian Apollo. Jetur or Jethr-o, is Atar or Adar. We have Dar, the name of an Arab tribe, Tur, Tyre, and Turan, a country of Asia. It is the "Athur" in Athuria, a name of Assyria. Adar was merely another name of Asur, Assur, Asar, and Asarac, the chief god. The Chaldee Targums give Athor for the Hebrew Asur.‡ The Turks call Tyre (from Atur) Sour (another name of the same god). Mithra, the Persian and Hindu deity, is Am-adar. We have M-adra, a Hindu people, M.ad.aura, an African city, M-etaur-us, a river in Italy, Mithridat-es (Mithra

* Genesis xiv. 18, 22.

† Dietrich's Translation.

‡ Rawlinson, Royal Asiatic Soc. Journal, Vol. XI. Part I. p. 10.

and Adad, the sun), the Hindu king Datt-amithra (Adad +Mithra), D-em-etri-us (Ad the sun, and Mithra, or Adam, and Adar), the Greek name of the same king, and the Bible-name Ador-am.

Countries were named after the gods there worshipped, cities likewise. "Assyria was thus certainly named after Assarac, Asarak, or Asarah."* He is considered N-isroch (Ani, the sun, and As-ar-ac), the Assyrian god in whose temple Sennacherib was slain. We may compare Ser-ug in the Bible, Es-r-ak, a place in Arabia, and Sar-gon, the king name, which is N-isroch, with the "N" or "An" at the end of the word; also Sor-acte, a mountain (Asar and Achad, the sun), Achat-es, the friend of Æneas, Ach-th-oes, king of Egypt, (Ach-tho,) and Ac-d-est-is (Achad and Asad, Sadai or Set, the sun).

As with Ar gives Asar, the god, Ez-er, the name of a person,† Ezra, the scribe, Azar, the fire-god (As, Asur, or Assar and Asar-ac, the deity after whom Assyr-ia is named, and whose name "As" is the name of the whole continent of As-ia. See the Bible-name Asi-el). We have Zohar, the fire-god, and Zar-etis, his goddess, M-el-zar, B-el-shazzar, and Bel-t-esh-azzar. Asur is called Asura, with the epithet "Mazda," the wise (*s* becomes the softened *sh*, and is *h*). Asura is Ahura-Mazda (called Aura-masta, from Aur, "the fire"). In India the sun's name is Sur-ya, and the term Asura is found applied to evil deities. It is probable that they were the old sun-deities, like the twelve Titans (from Ad-ad, the sun, and On, the sun). So the Turks call Tyre (from Adar, the sun or fire-god), Sour (the sun, Asur). The Latin name was Sarra (Asar). Bible-names containing the deity-name Azar, are Azar-iah, Isr-ael, a Phœnician name of Saturn, Asr-iel,‡ Ele-azar, Azr-iel, El-izur, son of Sh-edaur ("As," the sun, and Adar, the fire-god), and Osor-thon, the Egyptian king (Asar-adan).

We have Isar, a tributary of the Danube in Bavaria, Oseir-is (who is Asar), Seir, a name of a mountain, Ashur, in the Bible, Sair, an Arabian god worshipped by the tribe Auza,§ the Hebrew tribe Asher, Auzara, the

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* Rawlinson, Asiatic Society, Vol. XII. p. 424.
† Nehemiah, chap. iii.
‡ Joshua xvii.
§ Universal History, Vol. XVIII. p. 387.

name of a city on the Euphrates, and Ahira, a Bible-name of a person ([A]siris, Osiris, Asura or Ahura).

Baal had his altars in Isr-ael with Ashera, his goddess (Azara or Asara). We are inclined to derive Sardinia also from Asar and Tinia (Jupiter-Tinia), Tina or Adan.

Ab, compounded with Ak (the fire-god), gives B-acch-us, the god, Pekah, a Jewish king, Aphek, a Bible-name, R-aphak-es, an Egyptian, Re-bek-ah (Re, the sun, and Bekah, Bacchus), Ev.ech-ius, the name of Bacchus (*v* is *b*). We have Atar-*bech*-is (Venus) and Baal-*bec* (Heliopolis). Bacchus is also called Evi-us (Abi). In the Bible we have Evi, the name of a person, and L-*evi* (Levi), the same as Eli-ab, a compound of El and Ab, or Ev. Bacch-us is the old Persian sun-god Baga. Among the Sclavonians he is "Bog, the rising sun." The river Bug has his name. On the banks of the Indus he is Bhaga the Adit-ya. Other forms of the name are Bukki and Pagi-el, names of persons in the Bible, Bago-as, Boch-us, Bocch-or-is, and Evag-or-as, Egyptian kings.

V-i*vagh*.ao, a name of the sun in ancient Persia, is probably Ab-aB-ag, the doubled form, like P-aP-aios, the Scythian form of Ap, the sun, and Adad, the reduplication of Ad, the sun. Ab-ib is the name of a Jewish month. Several Jewish months are named after deities. Ep-aph-us is the Egyptian name of the same month. We find also the kings Ep-iph-an.es, Aphob-is, and the Egyptian king's name Ap-op-is, the Bible-names Bavai, Bebai, H-ob-ab, the son of R-ag-uel,* and Ab-ib-al, a Phœnician king.

Ab, compounded with El, gives the god Bil or Bel, Abel, Ab-il-ah, a city, Evil (as in Evil-Merodach, king of Babylon). B softens continually into V. Pars (Persia) becomes Fars, the Abarti, Afarti, Sebastopol is Sevastopol, Elisabethpol is Elisawethpol, south of the Caucasus mountains. Seb and Sev are Egyptian names of Saturn. Phil-ist-ia, the country of the Philistines, is Abel-Seth, or Set. With these names we may compare Sab-us, a Phœnician god, Usov, the Phœnician Mars, Suph-is, king of Egypt, Asaph, in the Bible, Asav (Sat-

* Numbers x.

urn), Esau, and the name of the poetess Sappho. They are probably all compounded of two names of the sun-god, As and Ap. We find the Bible-names Eli-asaph, Ioseph, Ios-ib-iah, Ios-iph-iah, Zeph-an-iah, and Zeb-ulon (Seb-Elon, the Saturn-Elion, or "El•Eljon" of Abraham and Melchizedek; as the name of a person in the Bible it is Eli-enai and Elih-o-enai), Zif, a Hebrew month-name, Seba, the Arabian god of heaven, Zab-ii (the Sab-aeans), Zob-al (or As-Abel), a name of Saturn. H-ob-al, the chief of three hundred and sixty Arabian idols.* Compare the Sabellians, a people, and Savelios (the sun, Gothic Sauil, Sol in Latin, Ausil, Usil, the Auselii, a family). Jehova is called Seb-a-oth, "God of hosts," or God of heaven; "Him whom heavenly hosts obey." Savitar, the creator-sun of the Hindus, is Sab, or Sev (Saturn), and -itar, Atar, the fire and sun-god. The Bible gives the queen of Sheb-a (or S'eb-a), which is Seb-Saturn, Ish-bak, a man's name, and we have S-ab-acho, Seb-ich-os, or Sev-ech-us, king of Egypt.

If the fire-god Ak is compounded with Ani, the sun, we have the name of Saturn, Chon (Kewan), Baal-chon, Chiun, worshipped in Egypt by the Israelites, Sar-gon (an Assyrian king = Asar-Chon), Con-iah and Jecon-iah, Bible-names, Chaon, who is Chon, the deity Ken in Assyria, Can-op-us and Kn-eph, Egyptian names of gods, Kanoon, the Syrian month-name, and Can-aan, a Phœnician deity, (the *land* of Canaan,) mentioned in San-chon-iath-on. We have also S-an-c-us, the Sabine word for "heaven," In-ach-us, the sun, the Phrygian Ann-ak-os; An-ouke, the Egyptian goddess of the earth, the Bible-names En-och, An-ak,† the Ann-akim, N.ek-oda, a Bible-name, N-ach.or, a place (compare Achor, the name of a valley, and Kur, the sun), N.echo (Pharao), and N.eck.eb.‡

The Median Hindus ascribed their book of "the law" to Manu (or Menu). The laws of Manu were the gift of the "all-knowing sun," the chief god Man-es, Om-an-us, or Mon-imus (in Germany, Mannus, in Crete, Minos, in Egypt, Menes, in Arabia, the god Manah, *h* being *s*). Amanus and Omanus are identified with the sun by Bochart. We have Manu, the Hindu Noah of

* Universal History, Vol. XVIII. p. 386.

† Joshua xiv.

‡ Joshua xix. 33.

the flood (Nuh of the waters, the Egyptian god of the annual overflow), Amun, the Egyptian name of the sun-god, and Aman-us, part of the Taur-us range of mountains; Haman-im, the sun-images in Babylon. Baal is Saman and Haman. He is represented with four faces looking to the four quarters of the heavens. Haman is a man's name, in the book of Esther; Haman "the son of Hamm-edatha" (Adad, the sun, and Ham or Sam, the sun). Other forms of Am, the sun, are the pool of Silo-*am* (Sol and Am), *Am*-asis, an Egyptian king (Am, and Asis, the sun), *Am*-aziah, king of Judah, *Am*-aza, a name of Diana, N-*aomi*, Jer-*om*-baal, and Abi-*jam*.

The old Italian sun-god Ap, Op (or Ab), is the bull Ap-is of the Egyptians, the steer Ab-*udad* (*Adad*, the sun) of the Persians, the Egyptian name of Amen-oph, or Amun-oph, the Arabian "Al-Auf," the god Auf, Ab-ed or Eb-ed of the Bible (Ebed-ezer), Evi, the name of a Hebrew, the cities Ava and Nin-eva (An-an-ias, H-an-ani, Onan), the name Eve of the Bible, *Abi*-el, *Ab*-d-iel, *Abi*-ezer, *Abi*-dan, *Abi*-jah, *Abi*-me-lech, *Abi*-athar (Adar, the sun), *Ab*-dera, a Thracian city, *Ep*-idaur-us, now called *Pi*-daur-ra (*Jup*-iter or Jop-adar (Ater, the sun), the Assyrian Adar-melech, the fire-god). It seems more reasonable to connect the name Jupiter with Op, the sun, the old Italian god (iuve = Jovi), with Jap-et and Jap-et-os, which Buttmann considers names of the Supreme Being, than to adopt the derivation from the Sanskrit Djaush, "Heaven," or Diu or Div, "to shine" (Divus), and Pitar, "father." Dius-piter and Dies-piter are less natural than Op, the sun, Our father, (iOp-piter), the name of the river Po, or P-ad-us (Ja-pet-us). Compare As-*op*-us, or As-*opo*, a river in Thessaly, and Ap-us, a river in Illyricum.

Ab, compounded with the sun-name Ad, forms Ab-ed-nego, Ob-ed-iah, Obed-Edom, and P-ed-ah-zur, Bible-names.

Japet (or Jupit-er) is the Greek Puth-ios (the Pythian Apollo), Pytho, the sun-dragon, the Egyptian Phut or Phth-ah, the fire-god Ptah (compare the Titan Japet-os, and Jephth-ah, judge of Israel), Phut, the Hebrew patriarch,* and Iphitus.† The "iter" in the name of Jup-iter

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* Genesis x.

† Odyss. xxi. 26.

is perhaps connected with the Italian names Adria (the modern Atri), *Etr*-uria, and *Adr*-iatic. We have the Babylonian goddess *Ater*-gatis, called also Tar-kat and Der-keto; and "the children of Ater," in Nehem-iah.

Japh-et, Jup-iter or Op, the sun-god, reappear in the name of the river Auf-id-ius, in V.*ed-ius*, a name of Jupiter (Ab.ed, Ab or Auf, the Arabian god), and in Ve-adar, the name of the Jewish intercalary month. (Ved-ius would be perhaps Ve-ad-ius. The Ar, in Ve-ad-ar, is the fire-god Ar or Ar-es, the Assyrian fire-god Adar-melech or Adrammelech.) We have also -P-eth-or (op-eth-or), a place mentioned in the Bible, -P-et-er (ap-et-er), the Apostle, -S-av-itar (As+Jov-itar, Sev-Adar), the Creator-sun of the Hindus, and -Ph-aed.r-us, the fabulist.

If we decline Op (as Jup-iter is declined), we have, Nominative Op, Joppa, Job (the Hebrew), Jove, or the Arabian god Auf; Genitive, Iovis; Dative, Iovi.

Jov-is is then the genitive case, not of Jupiter, but of Jop or Auf, the sun (Ab, Ap, or Op). Compare Baiae and Veii, two names of places in Italy, and Iiv, the Oscan deity.

El ("the sun," "God"), compounded with Ap (Ab), the sun, gives Apel (Apollo) "the fighter," Ab-el, Bel, the sun-god of Mesopotamia, Phœnicia, and Palestine; all the Baal-im or Elim, the sun-gods; and Apulia, the land of Epul, Apollo. Other forms of the name are Phul, an Assyrian king, Pallu, a Bible-name, Apelles, Phell-es, Evil, a Babylonian name, Awal, an Arab divinity, El-paal, Vul-can or Balcan or Bal-cain or "Th-ubal-cain, the instructor of every artificer in brass and iron." *

Apel appears in Pleione, mother of the nymph Maia (Mai, the month May). Pleione is the spouse of Atlas, who is Sol-Tal-aios (compare Tal, the Assyrian god, and Thales, a philosopher), *Ital*-ia (Italy), *Del*-os, the isle, Atell-a, an Oscan city, Attal-us, king of Pergamus, *Atl*-as, the deity, Tola and Tal-mon, names of Hebrews. Cain and Ab-el are Bel, the sun, and Chon (the Baal-Chon, or Agni, or Chiun, or Chaōn). We find Z-abul, the name of a prince. It is As-Abel. The word Z-ebu-lon is Sab, Saturn, and Elon, Elion, the most high God. Bel-zeb-ul and Belzebub are compounded of Ab, El, and As, names of the sun.

* Genesis iv. 22.

Ab and El are seen in the name of Pol-lux (Lux meaning light, Lukē, λυκη (El+Ak), and Pol meaning Apollo). The name Nab-opol-asar contains the name Apollo. Bel-itan, Bal-adan, and Plutōn are names of Bel or Apel (Apollo). His name is Bōl and Bul; also βωλαθην.

Pollio or Paul is apparently another form of these words. We have Bil, a name of Bel, Abil, an Arab tribe, and Bil-dad, a Bible-name, which is Bil, the sun, and Adad, the sun. Apollo and the Bible patriarch Jubal were both skilled in playing the lyre: the patriarch Jabal was as rich in cattle as sun-gods usually are. (Indra, the Hindu god, is "rich in cattle.") Pal-es is the god and goddess of cattle. Apollo, while tending the cattle of Admetus, on the banks of the river Amphrysus, has them stolen from him by Mercury, the Arcadian sun-god. Palmyra (called also Tadmor) is Apel-Omar (the Phœnician deity Mar). Tadmor is Adad, the sun, and Omar. Since Adad and Apel are both sun-names, it is natural that they should be given to the same place. Mercur or Mercury is Omar, the sun, Amar, the day, and Kur, the sun. Phil-emon is Abel-Amon.

El is the sun, As is the sun, Ani is the sun. United, they give L-os-na, a name of the moon in Italy. Putting "As" first, they give S-el-ene, another name of the moon (in Greece); and S-il-enus, the sun-Bacchus (from Ausil or Asel, the sun, and Ani).

El compounded with On, the sun, gives Luna, the moon, and El-on, the chief deity (sun-god) of the Phœnicians, and of Jerusalem, the ancient Salem. We have Jehova-Shalom, Solom-on, Shelumi-el, Shelom-ith, Baal-Shal-isha (Baal-Sol-Ishi, or Jah), the Bible-names Ish-iaho, Ab-ishai, and Esh-baal; and in Hosea ii. 16, "Thou shalt call me Ishi, and no more Beali" (As, or Ashi, softened, Iah or Iahi, the Greek Yas, is the sun, *as the Orb of Life*). Compare Exodus iii. 14.

As, compounded with Am, the sun, gives Semo, the Italian god of heaven, Sam or Sem, the sun-names of the Hebrew patriarch and the Persian hero. Shem is a name of the sun. Shemes and Shemir are well-known names of the sun, according to Rawlinson. We find also Shem.aiah, Shimei, Sam-ael, Ishm-ael, and Sam-uel, in the Bible, and G-eshem.

A further compound with An or Ani, the sun, is found in the name Baal-saman, or Baal-haman. This Saman, Haman, or Amon, the sun, is the Phœnician Esmun, (Apollo), Smun; Smin-theus, the name of Apollo's priest, is very near Eshmun-iad (a Phœnician name), the Egyptian Os-im-an-th-yas or Os-im-an-d-yas. Summan-us is the Italian god of the nightly lightnings. The Bible-names Sim-eon and Simon appear to be the same word.

The Irish Cuat-an, "the sun," is perhaps Achad, the sun, and On, the sun. In Sanskrit, Kut is the verb "to burn"; we have also C-t-esi-as (Achad+Asi), the writer, and *Act*eon, who was changed to a stag (Achad, the sun, and eon, ian, Ani, the sun).

Further compounds may be found in the words Zur-iel, Beth-Zur, אליאל Eli-el, אליהו Eli-jah, ואחיה Ahiah, As-ah-iah, ואיה Ajah, יה Jah, Jehu (Jahoa) ויהוא, Jael יעל,* An-aiah,† Jah-ziel,‡ Jah-azi-el,§ Elihu, Joel יואל, Mor-iah, a mountain, Azar-iah, Seraiah, Zerubbabel, Jaaz-an.i.ah, Ar-ab-el, king of Babyl-on, Ari-el, Ar-eli,|| Al-or-us אל-אור, Ar-ieh,¶ Ariad.ne (Adoni, Αδωνι), As-ahel, Ash-bel, Esh-baal, S-ab-ellians, S-av-elios, the sun, Abelios, the sun, β-αβelios, the sun, Sauil and Ausil, the sun; Saul, Sol-El, Soleil, the sun, and J-ahleel, a Bible-name.

The Selli were the priests of Jove at Dodona, called also the Ἑλλοί (Helli). In Greece, El-is was "the Holy Land." Greece (Hellas) is called Elisha in the Bible. The connection of the Phœnicians with Ionia was most intimate; yet the Hebrew name of Greece, יון (I-o-n) is translated Javan. This is not remarkable in so distant a nation as the Hindus, but in countries near together, as Palestine, Phœnicia, and the Ionian coast, it would be strange if the Greek name should not be used, more especially as we find Elion and Elon, names of the chief god in Phœnicia, Elion and El, or Eli in Judæa, Il-ion, Troy (Il is El), Ach-illes (Ach-il), and other names that have apparently the same composition which we have been describing. Thamyrus in Homer resembles Baal-Tamar, and Tamar, the name of

* Judges iv. 18, 21. † Nehem-iah x. 22. ‡ 1 Chron. vii. 13.
§ 2 Chron. xx. 14. || Genesis xlvi. ¶ 2 Kings xv. 25.

a princess in the Bible. Neptune is Ani, Ap, Adon; Sar-pedon is Asar-Ap-Adan. In the Bible we find Padan, the name of a place; Dardan-us is Adar-Adon. Ias and Jan (On) are names of the sun. Combined, they make Jas-on, the leader of the Argonauts, and Jas-on, a Christian mentioned in the Acts of the Apostles.

We find a Hebrew Jam-l-ech, also Melech, a name of Moloch or Milichus, the fire-sun; Am-al-ak, the Amalekites, compounds of Am (or Jom, meaning day), El (Bel), and Ak (the Arabian god Yauk); Mal-ch-iel, the name of a person, M-al-achi, the prophet, Malach-bel, or Baal-Moloch. We have Abi-Melech or Abimelech in the Bible. Melechet, the wife of Mars-Moloch, Al.amm-el.ech, An.amm.el.ech, and Adramme-lech, or Adar-Melech, names of Assyrian fire-gods. Also C-y.b-ele, a goddess (Ach+bel).

Malchi-Zedek was priest of the most high God, the Elon or Elion of the Phœnicians, and dwelt in Salem, the ancient Jerusalem. In Assyria, the priest bore the name of the god to whose service he was attached. Perseus was the name of the priest of Mithra and the Persian god. So the Hebrew priest Eli bears the name of his god, Eli or El. David's seer or prophet was called Gad, from Achad, the sun.* Uri-jah, the priest, has the name of the fire-god and the sun-god united. Eli-jah, "the man of God," is named from Eli and Jah, two names of the Hebrew God; Oded, the priest's name, is Adad, the sun. Ezra, the priest, has the name of Azar, Asar, or Ahur-a, the sun.

Besides the "Shining Bar" of the Assyrian bas-reliefs, the sun-god Abar is the Roman jubar, a sunbeam, and the sun-name or epithet of the Egyptian monarchs as sons of the sun, Phar-aohs. We have also Bar, the name of an Arab tribe, the Abars, Abarti, or Afarti, a people in the northern part of the Persian Empire, and it is "Per-seus, the sun," and Persia (or Abar-As-ia), the land of the sun. We find the name of a Jewish writer, Abar-ban-el, contains the three deity names El, Aban, and Abar. Asnabar, the name of a district, city, or place in Assyria, and As-n-apper, a man's name, are As-An-(or Sun)-Abar. It is a compound of the same

* Compare the "children of Gad," Numb. x.; the Bible-names Accad and Baal-gad, the Get-ae (Goths), the German Gott, and the Persian Khoda.

order as Sandan (San-Adan, Adonis, Ζῆν), the Assyrian sun, as *Hercules*, whose name is but a Greek-Phœnician softening of Sarak or Asarac, the great deity of the Assyrians. H is S; therefore a compound of Sarak and El, the Phœnician and Semitic sun-god, would be Hercol, the Etrurian name of Hercules, who is also called Archal in Phœnicia. Abar is the priest Abar-is, the Trojan Par-is, Apr-ilis, Avr-il, months, Apri-es and Uaphr-is, kings of Egypt, and Eber, the patriarch of the Ebraioi, or Hebrews. Abar, the shining sun, is compounded with Ak, the fire-god, in Kh-*eper*, the Egyptian name of the Creator-sun. We find a river Ch-*ebar* mentioned in Ezekiel,* and the name Ch-*epar* = haammonai, in the eighteenth chapter of Joshua. With these we may compare Sultan K-*ebir*, meaning "Fire-Sultan," Gh-*eber*, a fire-worshipper, the seven C-*abiri*, the spirits of fire and light of Phœnicia, the seven "great gods" of the Eastern World, G-*abr*-iel, one of the seven archangels, and Ch-*eb-r*-es, king of Egypt. Jacob is a compound of Ak, the fire-sun, and Ap or Ab, "the sun." The same names differently compounded give B-acch-us. Further compounds are Caphtor (a name of the island Crete), which is Ak, Ap, Ad, Ar, and Coptos or Aigupt-os, "Egypt," which is Ak, Ap, and Ad; or Kah-Ptah, "the land of Ptah." (?) Other compounds of Abar are Britomartis, a name of Diana, Per-seph-one and Pr-oser-pine.

Britomart-is is Abar-Adam-*Arad* (*Arte*m-is, Diana). Persephone is Abar, Asaph, and Ani. Proserpina is Abar, Asar, the Assyrian chief-god, and Aban, the sun. Abar is found in Iber-ia, the land of Abar, the sun, Ber-iah, Bar-ak, and Bar-uch, Ber-ech-iah, which is Abar-Ach-Iah (the sun Iao with four faces). "The Shining Bar," and "Ani the King," of the Assyrian inscriptions, seem to have united in forming Var-*una*, the Hindu Saturn, the god of Heaven and Light. We find Ver-ona in Italy, Var-na, on the Black Sea, the Var-ani, a people of Bactria, and the river Var,† named from the god Bar, just as the river Don (or Tanais) is named from the sun Adan, his goddess Tanais = Athena (Minerva), and Adana, the name of a province in Asia Minor.

We have in the Bible Bar-z.illai, a person (Abar and

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* Chap. x.

† Verres and Varro.

Azel, אזל, or Asel or Sol, As-iel and Sol-omon (Amon, a Jewish king). We have also Par-an, a place, Beor, a man's name, Baal-peor, Phre, the sun-god in Egypt, Phar-par, a river, and El-Par-an. Pr-i-ene, a European town, is Abar and Ani; Prusa, the modern Bur-sa, is Abar (Bar) and As (the sun). We find Paarai, Beeri, Beri, Bible-names; Bera, king of Sodom, the Trojan Pr-iam, and a city of Cal-*abr*-ia, in Italy, named Bari; also *Br*-undusium, S-*ybar*-is, cities, Epure, an Italian name of Apollo, Pur, the Greek word for fire, Epir-us, a country, Epher, a Hebrew name, the Persian fire-altar Pyr-ethon, the word pyre, which, softened, is "fire," the German feuer, and the French foyer.

Compounds of As, Ar, and On (names of the sun) are Je*sh*-*ur*-*un*, the land of Moses, S-or-an-us, the deity-name, the S-ur-ani, a people north of the Caucasus, the Saron-ic Gulf, Sharon (or Sar-ona), H-ar-an and Beth-horon, names of places in the Bible. Ar and On give Ur-an-os, or Our-an-os ("Heaven," or Saturn, which is Seth-uran-us, the El-Shaddai, Sadi, Set, or Seth of Genesis, Seth-os, a king of Egypt); Sal-ernum (now Sal-erno) is Sol-uranus. We have Ir-ene, the Empress (Ar and Ani), also Aur-ana, a place in Arabia.

Ag, the fire-god Ak, compounded with Ur-an-os, gives "Ekron, whose god was Baal-zebub," K-ron-os, "the beaming sun," a name of Saturn (Ak-Ar-On), Car-ni, a people of Italy, and Oc-r-an, a district in Palestine. Ak, compounded with the fire-god Ar, gives Er-ech, a part of Nimrod's kingdom, and the Bible-name Jer-icho. We have also K-ur, a name of the sun (Ak+Ar), Kur, a river, Cyr-us (*Kur*-us), the Persian king, Κυρ-ios meaning "lord" in Greek, Cher-es, king of Egypt, Kore, the name of a Hebrew, the Roman Cur-io, Kur-eta (the island Crete), Achor, the name of a valley in the Bible, the island Cor-cyra (Kur-Kur), *Acar*-n-ania and *Chor*-assan, countries; the Bible-name of a place, Gur-baal (two sun-names), and the proper names *Khor*-ene, *Cyr*-ene, and *Cyr*-il (El and Kur).

Other compounds of the fire-god Ag are Ch-esil (Orion), Ac-usil-aus, Agni, the Hindu god of fire (Ak and Ani, the sun, the Latin Ignis, "fire"), D-agōn, the sun-god represented with the tail of a fish, in Phœnicia, Od-acon, the Babylonian "man-fish," Coni, a fortress

in Piedmont, Chon, Chaon, or Chiun (Chijun), a name of Saturn in Africa, Palestine, and Arabia, the deity Baal-chon, the Bible-name Guni, Jam-ad-agni, a Hindu deity-name (Jama or Jom, meaning "the day," the sun). We have the patriarch Pel-eg, of the Bible (Apel and Ag), Bal-ak (Baal or Abel-ak), the Pel-*igni*-ans, a people of Italy, the Pel-agoni-ans, Tel-*egon*-us, Ægina, and The-ognis. Here we distinctly have the Latin Ignis, fire, and Agni, the Indian god of fire.

Aban is the sun, and a Persian name of a month. L-aban (El-Aban) is a patriarch in Genesis. Even-us, a Grecian king, is the name Aban. Pan, the Roman sun-god, Phan-es, the Phœnician deity, Venus (the sun-goddess), and the name of Lake Van, follow as a matter of course. Aban is seen in Al-apeni and Sal-apeni, people of West Arabia, in Jabin (iAban), a king of Can-aan, in the Hebrew Ben-jam.in, Eben-ezer, Re-uben (Aban). Ra, Re, and Phre are Egypt's names of the sun. We have the Jew Abar-ban-el, the Hebrew name Ish-pan, a compound similar to Esh-baal and El-paal (Pallu, Apollo), Abana, a river, *Pén*-eus, a river of Th-es-saly, *Pni*-el and *Pen*-uel, Bible-names.

We have Beth-aven, a Bible-name, H-av.an or H-av-ani, a god of the Persians, the Hindu Ven, meaning the sun, and Vena, the moon; Van-iah, a Hebrew name, the Sanskrit Van-as-pati, Pati meaning ruler (rulers anciently were sons of the sun), Bani and Beon, Bible-names, Byon, king of Egypt, and Neb-ushas-*ban*, an Assyrian name. Neb is Nebo (Mercury), "ban" is Aban (or Pan, the sun).

Ushas is the name of Aurora, the blushing dawn. The words As (Ush) and Ar (Ur), both meaning sun or fire, are very much interchanged, just as Adar and Asar, two names of the same deity, are put one for the other. Tyre in Phœnicia is called Sur by the Turks. Assyr-ia is Athur-ia. "Ur" changes to "As" in the Latin verb to burn, Uro, which in the perfect is Ussi, supine Us-tum. The Aur-el-ian family were anciently the Auselii (from Ausil, the sun). So Ush-asa is in Persia and Hindustan the dawn; in Italy it is Aur-ora, in Lithuania it is Auss-ra (compare Auz-ara, an ancient city on the Euphrates), in Greece it is Eōs, Doric Aōs, and Eolic Auōs. Compounded with Ina (the sun) we have

the Persian Ush-as-ina, the goddess of the morning. Aur-ora is Ar-Ar. Ush-as is Ush-Ush, or *As*, *As*. With these compare the Arab god Asas, "*As-is*," a solar Mercury, παρεδρος of the sun-god at Edessa, Zeus (Jupiter), Zia, Ziz, and Aziza, Bible-names, Aziz, the Dev(il) of the Zend-avesta, Jahaz, a Hebrew, Ah-az, a king. Is-is, the Egyptian wife of the sun (Osir-is), S-is-era, of the Bible, S-is-er-es, king of Egypt, Isa-iah (*h* being a soft *s*), Ozias, Uzziah, Jos-iah, Shish-ak, an Egyptian king, and S-is-ythr-us (Xisuthrus, the Babylonian Noah), whose name is probably a compound of Asis and Adar, the sun and fire gods. We have also S-usa, a city of S-usi-āna, in Persia, S-os-is, a Syracusan, S-os-us, Asi-us, a poet, and the Lacedæmonian name of Ze-us, Si-os.

It was a principle of ancient mythology, that the female forms an essential part of the conception of the deities. They are found in pairs. The Greeks, Romans, and other nations did not hesitate to pair those of different names together. Venus is the wife of Vulcan, but she bears the name of Pan. Juno is the spouse of Jup-iter, yet she has the name of the Etruscan deity, Jonn. If they were paired according to their names, we should have

Amon, the sun, Manes, Minos,	Mana, the Oscan goddess of birth. Meni, the Babylonian Venus.
Ar-es, " Er-os,	Rhea, the Earth goddess.
Atmu, Τωμ " Re-Athom, Adam,	Tamie,* the moon.
Achad, "	Hecate, the moon.
Moloch, "	Melechet.
Ap, "	Ap-ia (Greece), the Earth.
Op, "	Ops, the earth.
Ab, "	Ava, Eva (Eve), the Earth.
Evius, " (a Sun-Bacchus,)	Evia.
Ao, "	Aue, a meadow; Io, the moon.
Jah, "	Aia, the Earth, and Joh, the moon, in Egypt.

* Tamie is both masculine and feminine.

As, the sun, Zeus,* Sios, Ishi,†	Asia.
Assur, the sun,	Assyria.
Arad, the sun, Jared,	Erde (Gothic Airtha), the Earth, Arit-imis.
Iom (day), the sun, Ami,	Maia, Mai, May, the Earth.
Jama, "	Jami, the Earth.
Il, "	Ila, the Earth.
Ad, "	Aida, Ida, the Earth.
Ak, Fire-god, the sun,	Ach-aia (Greece), the Earth.
Adam, "	Dem-eter, Earth goddess.
Adonis, "	Tana-is, Diana, Earth goddess.
Anakos, the sun, Inachus, "	The Egyptian Anuke, the Earth. The Babylonian Onka, the goddess of Chaotic Matter.
Ven (sun),	Vena, the moon, a Hindu word.
Pan, Phan-es, Aven (sun),	Ven-us, the Earth goddess.
Jan-us, the sun,	Jana.
Jonn, "	Juno.
Uran-us, Saturn,	Urani-a, celestial Venus.
Asar (Ahura), "	Hera (Juno, queen of heaven).
Azar, "	Azara.
Asher (Baal, the sun),	Ashera, Baal's goddess in Israel.
Asis (sun),	Isis, the Earth goddess.
Adad (sun),	Tit-aea, the Earth.
Silen-us (a Sun-Bacchus),	Selen-e, the moon.
Hephaestus (fire-god of Greece),	Vesta, Roman fire-goddess.
Apollo (sun),	Pallas.
Pales (Androgyne),	Pales, goddess of cattle.
Kur (the sun),	Cora, the Earth. Cer-es, goddess of corn, &c. Charis, wife of Vulcan.

* Compare the Bible-names Uz, Az-ael, Uzzi-el, El-uzai, Jaaz-*iah*, Eli-asis, Dion-*usos*, the god Asis, and the Arabian deities Asas and Al-uzza.

† Hosea ii. 16.

Epure (Abar), Apollo's name.	Pyrrha, Deucalion's wife.
Adar (the fire-sun),	Terra, the Earth.
Jup-iter (the sun-god),	Terra, the Earth.
Tal (the Assyrian sun-god, Talaios in Crete),	Tell-us, the Earth.

We have thus collected words of various countries, and divided them into the monosyllabic and dissyllabic names of sun-gods, of which they are compounded. It ought to cause no more surprise to find the god-names of Mesopotamia spread to the remotest extremities of Europe or to Hindustan, than to remark the resemblances in the languages of mankind from India to Ireland. The Latin word genitor is in Greek genetηr, in Sanskrit ganitâr, in Irish genteoir. The words "I am" are in old French "is,mi"; in old Prussian, esmi; in Doric Greek, esmi or emmi; in Sanskrit, asmi. "He is" is in Sanskrit asti; in Greek, esti; in Zend, asti; in Darius's inscriptions, astya; in Latin, est; in German, ist; in French, est. The Latin "do" (or dare), to give, is in Egyptian Ta; in Lithuanian, Dumi; in Sanskrit, Dādāmi; in Greek, Didōmi; in the Hebrew, Na-than; in the Arabian, Ata (a gift); in the old Persian, Tatam, the participle (given); in the new Persian, Dīh and Dadan, to give. Father is in Gothic Fader; in German, Vater; in Latin, Pater; in Greek, Patηr; in Sanskrit, Pitar. Boy is (Niederbretan) paothra, in Sanskrit putra, in Latin puer, in Greek pais (pronounced pois). Seven is the Gothic sibun, the German sieben, the Hebrew seba, the Latin septem, the Lithuanian septyni, the French sept, the Greek hepta, the Zend hapta, the Sanskrit sapta and saptan, the Arabic sabatun, the Ethiopian saba-e-tu, and the Egyptian shash-fe or sas'f.

Thus it is evident that there was a communication of ideas between all parts of the ancient world; language overflowed from one mouth to another.

Babylon lay on the Euphrates surrounded by artificial canals, and mistress of two great rivers. She was between Assyria, Persia, India, Egypt, Palestine, Asia Minor, and Europe. The Bible assigns to her the chief rank among the cities. She was "the first-born" in point of time. From Europe and India names are brought back to her as the source from which they

sprung. Second mother of mankind! The human intellect was cradled in her arms as she sat amidst her many waters. Her Magi went out, like the Apostles of Christ, bearing to other nations her language, her religion, her philosophy, her civilization. Like the Assyrian, "the waters made him great; the deep set him up on high with her rivers running round about his plants, and sent out her *little rivers* unto all the trees of the field."

ADDENDA:

Page 4, Although many Pelasgic deity-names have a Phœnician origin yet they are generally so transformed to suit the pronunciation of the Greek language that they may also be translated by it, but in a *different* sense.

Grotefend on the oldest Legend-poetry of the East.
Zeitschrift der D. M. G. vol. 8., p. 811.

" 7, line 1, read Doric before Aelios.

" 7, " 21, Aides, *Aid*oneus, D ido, T*y deus* Tim *o-theus*, Teos, Prom *e theus* Asm *o deus* (Semo deus), Harm *o dius* (Herm es) *The* s salia and V*e dius*.

" 8, " 7, *Diom*ed, *Diem*shid, or *Jem* shid, Ammishaddai, Zurishaddai, Jer *emai*, *Mei*-amoun, El *am*, El *i am* & El Shaddäi.

" 9, " 19, read עשר for אשר.

" 9, " 31, Thamus (Amon) 1 Rinck, Rel. d. Hell., 164, 224. Athamas King of Thebes.

" 12, last line, Thrita the Hindu deity, He mithra, King of Atesh, & the Norse god Thorr.

" 14, line 19, Bagir, the Arabian deity.

" 16, " 39, Aphthas, (taken from Suidas).

" 17, " 33, Ae *tol* ia, Attila, and El-*tol* ad.

" 18, " 31, }	Jer *om*	baal	Jair.
" 7, " 31, }	Jer *em*	iah	Jer *emai*.
	Jer	usal *em*	Azal iah.
	Jer *em*	oth	Shel *om* ith.
	Sol on		Ani *am*.
	Sol *om*	on	N-*aomi*.

" 19, " 23, Cretan Abelios, in Pamphylia, B ab elios the Sun, (B ab el Jer ubb abel, Abibal.

" 20, " 29, The Sanskrit Deva, God, can stand also for priest and king. Haug D. M. G., Bd. 7.

" 20, " 1, Nebat. p. 22, line 36, Agur, Prov. xxx, i.

" 23, " 26, insert after Vanas pati, 'a name of Agni.'

" 25, " 3, Airthô; add Armaiti, the old Persian Earth goddess; Artemis.

" 25, bottom, Narayana (Vishnu, the Sun), Neriene, wife of Mars.

The Oscan god Iiv, Jove, Jevo, Evi-us, Abi } Eva (Eve mother Earth.)

" 25, bottom, read 'Uzzâ for Al-uzza (Luz, Gen. xxxv, 6, El-uzai, Uzzi-el). Page 26, עta for Ata (a gift).